2:Newcomb E-4, 5 (1951-1952) 1956
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journeys in which corn was crushed into a meal, "or roasted in hot ashes, then crushed." To this maple sugar was added. This mixture could be stirred in water and boiled or could be eaten dry without cooking.[65] Adams, a Delaware and historian of his people, added that "they carried very simple food," parched corn pounded into a brown meal, sweetened with maple sugar, and mixed together with bear's lard.[66]

Water was the principal drink although various fruits and nuts were sometimes added. They "prepared a kind of liquor like milk by gathering a great number of hickory and black walnuts, dried and crushed them. Then they took out the kernels, pounded them as fine as flour, and mixed this with water so that it looked like milk and was almost as sweet."[67] Both Kinietz' and my informants (O.A., M.B.) held that their ancestors had regular meal times. Penn said that "they eat twice a day, Morning and Evening."[68] Men and women apparently ate together but children ate separately (O.A.). All of my informants stressed the fact that in the past an individual could eat anywhere in the village, and that everybody shared what food was available.

Food taboos. — It is unlikely that there were any general, culture-wide food taboos in early historic times. Certain foods may have been denied to an individual by his guardian spirit, but this is merely a supposition. Not even the animals symbolic of the phratries were taboo. Heckewelder, however, noted a taboo on the rabbit, identified with a culture-hero. He said that the Delawares, among other tribes, avoided the horse, dog, wildcat, ground hog, panther, fox, muskrat, and wolf;[69] De Laet, however, quoting Henry Hudson, described a "fat dog" which was butchered for a feast.[70] Rather than emphasize the few things that were not eaten by the Delawares, it would be more in keeping with the facts to state that the Delawares made relatively complete use of the edibles available to them, except rabbit and ground hog. Their tastes were catholic and were only slightly blunted by socioreligious proscriptions.

Delaware Economics

Although the methods by which and the persons by whom the need-serving goods were processed, distributed, and consumed are properly an aspect of social organization, it probably contributes more to an understanding of Delaware technology to discuss them under the heading of economics.

Division of Labor

The division of labor among the Delawares, as is true of cultures with analogous means of production, was predominantly sexual in

[65] Zeisberger, 1910, p. 22.
[66] Adams, 1905, p. 8.
[67] Kalm, 1937, I: 269.
[68] Penn, 1912, p. 233; Luckenbach, 1938, p. 899, agreed on this point.
[69] Heckewelder, 1881, pp. 251-52, 196; Zeisberger, 1910, pp. 132, 140.
[70] De Laet, 1909, p. 49.

8: Lindeström T-5 (1654-1655) 1925
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572 table and crosses his legs and requests then of the
574 food on the table which he fancies. But when one
516 gives strong drinks to the savage, either wine or
● [271] brandy, which he desires greatly, one must take
273 care not to give him too much, for then he becomes as though he were quite raving, throws and rolls himself into the burning fire, with a loud cry, and may then easily strike his good friend to death or otherwise set fire to the house, not knowing what he does; for he is not accustomed to such strong drinks. His daily drink is with the goose,[4] which holds his five senses together.

572 But when now the Christians come to the sav-
574 ages in their dwellings then the savages spread frieze and beautiful rugs on the ground, requesting them to sit down to rest. Then they bring forth such food as they have [on hand], namely a
[262] bag full of their bread, deer meat, elk meat and bear meat, fresh fish, bear pork and bear fat,[5] instead of butter; but this[6] is mostly raw, for they do not fry it any other way than on the coals (about which we shall learn further hereafter in the chapter concerning the household economy of the savages). This present one must not disdain, but accept with all thankfulness and praise, otherwise the savages will become very raving and impatient, so that their friendship is thereby turned into the greatest revenge and enmity. If one has any horse along, then the savages place the same kind of food before it also, which one must steal away from the horse, and thank the savage for

[4] His daily drink is the same as that of the goose, that is water.
[5] *Björneister.*
[6] Food, *i.e.*, meat and fish.

8: Lindeström T-5 (1654-1655) 1925
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a full [supply] of copper and brass kettles for the purpose, large and small, which the savages buy from the Christians, hanging on a pole[8] along their hut or house from the one door to the other, below which the fire is made up, as has been stated before. And the savage woman whom the sachem owns for a wife, she is the housekeeper for the whole crowd. She selects for the cooking and determines which one of the savage women then and then,[9] each in her turn, shall look after the cooking. When now they think that the food is cooked, which indeed they use half cooked, then the kettles are carried forth to the housekeeper who pours out the food and divides it around for the people, 6 and 6 to a kettle. The vessels used for this purpose are small copper and brass kettles and cut-off calibashes like cups.[10]

As far as their drink is concerned [it may be said] that they drink with the goose.[11]

But when the Christians bake bread of this maize or Indian wheat, they also do it with hot embers in the fireplace. They make and knead the whole dough into one loaf, as wide as the bottom of the oven, raised like a loaf of rye bread. Then they sweep the fireplace clean and lay a couple of layers of large leaves next to the stones upon which they place the bread, then some layers [of leaves] on top and around the bread, and then

[8] *Hängandes på en åhs.* *Ås* in this connection would usually mean the ridge (ridge-pole) of a house, but Lindeström apparently uses the word in the sense of a pole.

[9] *Då och då*, *i.e.*, from time to time.

[10] See above, Chapt. VII, note 13. It seems strange that Lindeström does not mention clay pots.

[11] See above, p. 234, note 4.